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Miscellany.

For the Christian Herald.

MEMOIRS OF JOHN CHRISTOPHER LEBERECHE.

(Concluded from page 165.)

Soon after, I acquired the trade of a mason, and in process of time also the wool-carding business, that I might be profitably employed during the winter season. Several persons at Königsberg, who feared the Lord, having understood that I had desired the rite of baptism from sincere motives, a stuff-weaver from that city came to see me, and invited me to come to him. I went there—did not find this man at home; but saw a little book lying on a table, to which was affixed the life and happy death of young Hermsdorf. Reading this little volume, I felt an uncommon sensation in my heart, and grew desirous of becoming acquainted with more of God's children, in which I also succeeded.

In 1747 I set out upon my travels, during which, as I journeyed along, I conversed with many pious people; among others with the Rev. Mr. Augusti at Eschen, being in the duchy of Gotha, who was formerly a Jew, but now a Christian minister of that place. I became acquainted with this man in the following singular manner: I was walking in the open field, and singing a hymn; presently this man was close up at my heels, and when I was done singing, he asked me who I was, and whence I came. I am unable to say whether he suspected my Jewish dialect from my mode of pronunciation or not. Having in the end told him, that I was a baptized Jew, he begged me to stay some time with him. We then entered his room, where by his prayer I discovered that he too was a baptized Jew. He recommended himself and me most cordially to the Lord Jesus, and entertained me several days in his house.

I also conversed with the famous gospel minister, Forstman, at Schlingin. At last I came to the Hague, in Holland, where I was likewise greatly benefited and edified by conversing with serious Christians.

But I am bound to confess, I did not always continue in the same good way. It was occasioned by my own wicked heart that I did not persist in my uprightness, but fell into a great spiritual decay about the year 1755. I returned to Prussia, and in particular to Balga, where I had been baptized. But the anguish of my heart,

occasioned by rebuffs of conscience on account of my infidelity, obduracy and insincerity, attended me every where, and lasted so long, till I repaired into solitude, threw myself at the feet of the merciful Saviour and besought him with tears, once more to liberate me from my sins, as, after all, this was my only desire, to belong to his chosen children.

I then resolved to enter the married state, and the Saviour directed my choice to fall upon a woman who, like myself, desired to be saved by the merits of Jesus. However, still fearing that I secretly cherished a bane in my heart, viz: the vile lusts of the flesh, I disclosed my fears to the Lord Jesus with tears, and sought mercy with him. At one time I wrote to several pious souls, and revealed my fears to them likewise. They replied, the best advice they could give, was to pray, with the author of an ancient hymn of the church—

“O that my heart with eagerness,
Would open wide and gather
(i. e. for forgiveness and purification from sin)
Each drop of blood, my sins did press
From thee, my Mediator!
O were mine eyes a well of tears,
To weep for thee, my Saviour!
May I ever,
Freed from all needless fears,
Enjoy thy love and favour!”

This induced me to devote myself anew to my Redeemer, and fervently to beseech him never more to withdraw his grace from me, but to sprinkle my heart again with his blood which he has shed for us, and give me to feel with assurance that he also atoned for the bane in my heart.

I then travelled to Königsberg, where I resolved to stay all my life time, with my wife and child, particularly as the Rev. Mr. Schuman soon after departed this life. Here I also conversed with souls whom I had formerly known as pious Christians, and told them how the Saviour had once more restored me into his grace and favour. They rejoiced with me, that the Shepherd of souls had found and drawn to himself his lost sheep of the house of Israel, and advised me to cleave solely to Christ.

From that time I have experienced also in my temporal concerns, many proofs of his love and bounty. Being at one time quite bare of the necessaries of life and greatly concerned how I should maintain my family, our merciful God wonderfully interposed for the relief of his miserable child. A man, otherwise very profligate, came to me and inquired whether he could oblige me with six bushels of corn, stating that he had felt a secret impulse to go to Leberecht and make the inquiry. I was quite confounded and received the gift as coming immediately out of the hand of God. I accordingly thanked my Redeemer for being still the same Jesus that he has been from all eternity, having also fulfilled to poor me his divine promise: “*Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you,*” &c. Thus was

any weak faith strengthened. My wife repeatedly remarked: "The Saviour is the Guardian* of the simple. We will cast ourselves anew into his sacred arms—sue as poor sinners for mercy, and abide with him till he will eternally refresh us above."

Thus far the memoirs of this dear Christian were partly penned by a friend, as dictated to him or as related on various occasions. We might notice other remarkable events, but shall content ourselves with a few additional circumstances.

One day he was unexpectedly called before a person of distinction, with whom he had contracted a slight acquaintance at the time a house was taxed. He knew not the object of the interview, but went there in the name of God. He found another gentleman sitting in the room whom he did not know. They proposed many questions to him, on the certainty and truth of the Christian religion, and finally bore upon him with this close inquiry: "Whether he now undoubtedly believed Jesus crucified, to be the true God?" "I must confess," he replied, "if any created being had been able to take away my distress on account of my sins and the loss of my salvation, I would have fallen down and worshipped the same. Now no one could effect this, but this crucified Jesus. Herein he gave proof of his divinity in me—therefore of right, I worship him as my God and Saviour." On leaving the room, he heard the gentleman say to his friend: "There, now you have heard it!—one who has been a Jew, must tell you that which you will not believe on the testimony of Christians." The other gentleman, as it was afterwards understood, was one of those who call in question the eternal Godhead of Christ and the truth of the Holy Scriptures.

We conclude by adding one circumstance more. Leberecht at one time understood, that both ministers of the church with which he communed, had received two Jewish youths into their care, each minister instructing one of them. The love he bore to his race, induced him to go and converse with these young men. He soon perceived that one of them was actuated by sinister motives. He therefore went to the clergyman who instructed the other youth, and with tears of joy burst forth into this exclamation: "Believe me, Rev. Sir, I can read in the countenance of your Jew, his concern for his soul! God grant that he may one day be the joy of your heart!" His fears concerning the other, alas! were realized. For after he had been baptized, he absconded, and no soul knows what is become of him.

During the last years of his life, being no longer able, on account of ill health, to work at hard labour, Leberecht taught a small school of about eight or ten children, whom he faithfully instructed, and in particular endeavoured to lead to Christ.

Some time after he was visited by God with sickness, viz. the dropsy. But as the water at times found a vent for itself, he got

* The force of this expression lies chiefly in the German word, "Vormund," literally, a mouth before; i. e. one making a previous provision for another without his knowledge.

some alleviation, till towards the last weeks of his life, when he suffered great pains, and could hardly bear to lie down any more. He had a great desire before his death to enjoy the holy supper of the Lord, and in that he was favoured. Christ crucified having long before this time, been his all in all, so now his faith in an eminent degree embraced Him, while enjoying his body and blood. During the confession, he expatiated on his whole course of life with tears of gratitude and affection before his Redeemer, how God had plucked him out of darkness, borne him with astonishing patience, and given him no rest, till he brought him to the knowledge of the dear Saviour, who had cleansed all his sins. At last he broke out in the language of the poet :

“ Jesus, thee I view in Spirit,
Cover'd o'er with blood and wounds ;
Now salvation through thy merit,
For my sin-sick soul abounds.
O who can, thou Prince of Peace,
Who didst thirst for our release,
Fully fathom all that's treasur'd
In thy love's design unmeasur'd !”

On the minister's leaving him, they shook hands together, and took an eternal farewell of each other.

Thus, unexpectedly, he sweetly fell asleep in the Lord Jesus, upon whose name he had so devoutly called, on Wednesday, Nov. 13, 1776, at 3 o'clock, P. M. and joined the company of just men made perfect. He left a widow and one son, in whose behalf he had fervently prayed, that God would also draw them to himself and keep them in Christ unto life everlasting.

REFLECTIONS ON THESE MEMOIRS.

1. “ *What I do, thou knowest not now—but thou shalt know hereafter.*” The truth of this declaration of Christ is often confirmed in the life of every man. We ought always to observe the leadings of God, and in particular, have an eye upon such circumstances, which to us appear insignificant, as they may lay the foundation of our eternal happiness as well as of our eternal misery, in exact proportion as we submit to the ways of God, or not. His ways are oftentimes rough and wearisome, but they lead those that remain faithful and do not shrink back, to a glorious issue. Neuman was led into Turkish captivity, that he might die a happy death in the faith of Jesus Christ. He fell a martyr to his faith and his godliness—for by consenting to sin, he might have saved his mortal life—and thereby occasioned the conversion of a lost sheep of the house of Israel.

Stop! kind reader! to reflect upon the adventures of thy past life! Why wast thou brought to *this* place? Why exactly at that juncture of time? Why hadst thou to become acquainted with that man and no other? Who caused that book—this *Herald*, perhaps unlooked for by thee, to come into thy hands? “ *God our Saviour will have all men to be saved, and to come unto the knowledge of the truth.*”

2. *Even sin may and shall profit a man.* Neuman's disobedience towards his parents was a grievous sin. His subsequent tragical adventures were for the most part, if not altogether, in consequence of this sin. But this very sin, which lay as a heavy burden on his conscience, brought him to reflection, and drove the sinner to Him who cleansed all our sins, to Jesus Christ crucified.

What sins hast thou committed? Hasten with all thy sins to him of whom Moses and all the prophets testify, that all that believe on his name should receive remission of sins—to Jesus of Nazareth. Then will thy sins profit thee—thou wilt not only obtain forgiveness and peace with God, but also power to reign over sin. For whomsoever the Son of God shall make free, the same shall be free indeed.

3. *When distress is at its height, then the help of God is nearest.* Leberecht was just on the point of committing suicide, when an angel of God appeared to him, in the person of the Auditor, who not only preached to him Jesus Christ as the Saviour of the whole world, from a lively conviction and experience, but was also made instrumental in Leberecht's introduction to the Rev. Mr. Schuman, and of being baptized in the name of the triune God, after receiving the necessary instruction. Why did not the Auditor come sooner or later to the spot?—For this reason, that he might assist Leberecht in his extreme distress.

4. *"Cursed be he, that confirmeth not all the words of this law to do them. And all the people shall say, Amen!"* (Deut. xxvii. 26.) Leberecht read these words in the Hebrew Bible. They became to him a fire that burned his inmost soul. It was not quenched till he could savingly believe on him, who was made a curse for us, that the blessings of Abraham might come on the Gentiles—on Jesus Christ the Saviour of the world.

The words, as quoted above, are still on record in the Bible, and condemn every one who wilfully and obstinately persists in his unbelief, who carelessly or wilfully slights the only remedy that can convert this curse into a blessing. *"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved—except the name of Jesus Christ."*

5. *Where did Leberecht find rest for his soul?* Not in the Law: that pronounced a curse upon him. Neither in that determination, *I will not believe in this Jesus of Nazareth:* that would only have augmented his anguish and distress, or have rendered his soul completely callous and obdurate. Where did he find rest? Exclusively through faith in him who justifies the ungodly, who invites all the weary and heavy laden, and promises and actually gives refreshment and peace to the soul—through faith in Jesus Christ. This is he, of whom Moses testifies: *"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken."* (Deut. xviii. 15.) Of whom God himself testifies: *"I will raise them up a prophet from among their brethren, like unto thee, and I will put my words into his mouth, and he shall speak unto them all that I shall command him. And it shall come to*

pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." (Deut. xviii. 18, 19.) This is he of whom Isaiah prophesied so clearly and plainly as though he had been on the spot when the Lord of glory was crucified: "*Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed,*" &c. (Isaiah, liii. 1—5.)

6. In what manner was Leberecht convinced that Jesus was the true God? He turned to this Jesus by prayer and supplication, for the removal of the extreme anguish of his soul, and he found acceptance. He thereupon justly concluded: "If Jesus be so powerful and merciful as to be able and willing to do according to my prayer, then he must be the true God; none but the Omniscient can know the foundation of my heart, the inmost desire of my soul. Now Jesus did unto me according to the desire of my heart—he did more than I prayed for, and could conceive; he is therefore my omniscient God and Lord, my Saviour in whom I believe, whom I love, to whom I pray.

Examine thyself, reader! whether thou knowest Jesus to be *thy* God and Lord—whether thou believest on him and dost pray to him as such. Does thy conscience answer in the negative—then make the same trial in the same way that Leberecht did. At all events, it cannot injure thee, but it will rather convey to thee ceaseless and everlasting bliss. Turn therefore by prayer to that Jesus, whom as yet thou knowest not; beseech him to reveal his life in thee also, if he be actually alive as Lord and God of the universe, to illumine thy soul, and bring thee to a full assurance in this most important of all concerns. In the mean time, read the Scriptures of the Old and New Testament, with constant prayer for light and truth. Thus wilt thou also be convinced, that Jesus is the Saviour of the whole world; but in an especial manner, *thy—thy* Saviour, and that *thou* too mayest have life in his name. Then wilt thou lead a godly life in the faith of Jesus Christ crucified, suffer patiently and die as happy as Neuman and Leberecht did.

O, Lord Jesus! thou Light to enlighten the Gentiles, thou Glory of thy people Israel, have mercy upon all those that are yet going astray—lead them as the good Shepherd, who has given his life for the sheep, that they should lack no good thing here, and hereafter rejoice as thy redeemed ones, in thy eternal heavenly kingdom, with joy unspeakable and full of glory! Amen!

REMARKS ON SLAVERY.

To the Editor of the Christian Herald.

DEAR SIR—Believing that some information, respecting the situation of slaves, which might be the fruit of personal observation, may not prove unacceptable to you, I beg leave to present you with a few remarks upon facts which have come to my knowledge during my present tour to the southward, in hopes that they may prove interesting to your readers, should you think them worthy of publication.

I came here with all that severe disapprobation of slavery and its cruelty, which is peculiar to persons bred east of the Hudson; nor are my sentiments changed. While I confess I came here strongly opposed to slavery, my opposition did not arise from a mind heated by some exaggerated tale of unheard-of inhumanity, but from a cool and deliberate calculation of its injustice to Africans in particular, and its pernicious effects on society in general. I am far from saying that I came with all, or a part, of the common prejudice of those who manifest a worse spirit in exposing the evil, than others do in practising it; who see and execrate the evil, without possessing wisdom enough to plan, much less to effect a cure.

No one acquainted with the circumstance of my preparation and expectation of spending my life, with my family, in Africa, for religious purposes, can suspect me of becoming an advocate of slavery. No, sir, if any thing in these remarks shall exhibit the situation of the slaves, in a physical sense, less deplorable than you have been accustomed to believe, it is because it is so—a truth with which I am confident you will be highly pleased.

To the extent of my own observations, the proportionate kindness of the master is almost always repaid by the increased disobedience of the servant; while an instance of partial severity, supported by a resolution to repeat it in case of renewed misbehaviour, is followed by an attention, apparently the most prompt, willing and cheerful.

A friend of mine has three hired slaves to do the work of his household; a task which would not, at the most, be considered too laborious for one. They eat of the same food with his family—a half day is granted them as often as requested, for the purpose of visiting their friends and acquaintances. Yet, notwithstanding this indulgence, should he bear with as much disobedience in his own children as he does in these slaves, he might justly be accused of training them up for an evil end. You may suppose my friend has been unfortunate in the choice of his servants: but I am told he had determined to change them for others—a course from which he was diverted by the assurance that none would be better with the same mild treatment. These slaves, therefore, may serve as a specimen of the whole. They receive no correction, simply because they are slaves—a circumstance which ought to awaken their

gratitude, but which appears only to lessen their sense of obligation.

Were the children of the labouring part of the non-slaveholding states to act as little in the spirit of accommodation as the slaves in the southern states do, they would be treated with equal severity.

The existence of the negroes here, in their present degraded and ignorant state, is a crime which will undoubtedly, without repentance, be visited upon the heads of those who have been its cause, with awful and exemplary vengeance. Many, however, who hold them from the circumstance of birth, are no more its cause than those who never saw them. *Slavery is an existing evil!* The important question is, how is this evil to be removed? Does any one say—Let the slave-holders give their slaves their liberty without the least hesitation? Such an act of nominal mercy would only give them a nominal liberty—a liberty which they would find clogged with a thousand cares, and real miseries, unknown to them in their present state, and which would have as little tendency to promote the salvation of their souls, as the comfort of their bodies.

What would be thought of the humanity and wisdom of the measure in the eastern states, which would compel all children, when ten years of age, to leave their homes, be *free*, and take care of themselves? Most slaves here are less calculated to provide for themselves, at any period of life, than children in New-England at the above-mentioned age.

I was formerly of opinion, that an immediate emancipation was the only atonement which could be made for them. The venerable and lamented BOUDINOT laboured to convince me of my error; but piety, eloquence, close reasoning, and the experience of threescore years, had no tendency to make me feel, see, or believe it—experience alone has enabled me to discover it.

Slaves must be enlightened, and taught the *religion of the Bible*, and *salvation by the Saviour's atonement*, before it would be advisable, or merciful, to turn them from their present places of residence.

Slave-holders, to the extent of my information, have been more censured for harsh treatment of their slaves, than for any other cause. I have seen nothing to justify these censures: yet I doubt not there has been a cause for them—though that may have been much exaggerated. The neglect of their souls, I believe, is a crime with which they are justly chargeable—but most of their accusers must be silent on this head, lest the proverb, "*Physician heal thyself*," should be retorted upon them, in the persons of their children.

I humbly hope to see the time when an useless and hurtful recrimination, between the northern and southern states, shall give place to some mutual and efficient measures, which shall redress all their wrongs—ease their sufferings—inspire them with gratitude, and a sense of obligation—and finally, by the *grace of God*, confer upon them all the blessings of the GOSPEL OF OUR LORD AND SAVIOUR, JESUS CHRIST.

S. F. T.

Augusta, (Geo.) 1822.

CITY AFFAIRS.—THE LOCAL SYSTEM.

(Continued from page 174.)

THERE are two sets of clergy, in every establishment ; and it were curious to observe how each of them stand affected to the two questions, whether the ministers of the Gospel shall be more richly furnished with Christian literature, and, whether the laymen who are under them shall be permitted to supplement the duties of the clerical office with Christian labour. There is one class of our ecclesiastics, both in England and Scotland, who have a taste for popular agency, and lay enterprises, and the whole apparatus of religious schools and religious societies, which are so multiplying around us, in this busy age of philanthropic activity and adventure. Now what we would ask of such ecclesiastics is, whether they would feel a relish or repugnance towards those measures, the effect of which is to exalt the clergy of the church to a higher pre-eminence than they even now occupy, for all the accomplishments of sacred literature ? Will they come forward and say, that they are afraid of literature ?—that a clergy too enlightened would not suit them ?—that, loving to breathe in the muddy atmosphere of popular ignorance and popular folly, they want no science and no scholarship, whose hateful beams might disperse the congenial vapours wherewith the effervescence of plebeianism has filled and overspread the whole scene of their ignoble labours ? Do they tremble, lest the light of philosophy should penetrate into the dark unknown of their inglorious skulking places ? And are they really conscious, after all, that what they have headed and patronized is a low, paltry, drivelling fanaticism, which would shrink before the full gaze of a lettered and intellectual church, where every minister were a luminary of science, as well as a luminary of the Gospel ? These are the degrading imputations they will bring upon themselves, by any resistance they shall make to the learning of the clergy : and such a resistance if offered, is the very thing that will propagate the timely alarm to another quarter, and will cause, we trust, the friends of learning to rally, and to form into strength elsewhere. Those ministers who, whether under the name of the high church, or of the moderate, or of the rational party, feel a strong disrelish towards the active interference of laymen in the work of religious instruction, will know how to act, should they perceive, in the party of their antagonists, an equally strong disrelish towards any measure that goes to augment the professional literature of all our future ecclesiastics. They cannot be blind to the fact, that at this moment, there is a fermentation, and a brooding activity, and an unexampled restlessness, and a busy movement of schemes and of operations before unknown in the walks of popular Christianity ; and if, additional to all this, they should further see a dread, on the part of zealous champions and overseers, lest the lamp of Christian literature should be lighted up into greater brilliancy than before, we trust that this will be felt and understood by those who nauseated what they term the missionary and methodistical spirit of

our age, as the intimation of what they ought to do. It is not by putting forth the arm of intolerance, that they will reach its exterminating blow. It is not by fulminating edicts that they will smother it. It is not by raising and strengthening all the mounds of exclusion, that they will be able to guard our establishment against what they deem, and honestly deem, to be the inroads of a pestilence. These are not the legitimate defences of our church against hateful fanaticism : and they who have set themselves in array against this hydra, whether she be indeed a reality or only a bugbear of their own imagination, can do nothing better than to rear a literary and enlightened priesthood, under the eye of whose vigilance all that is truly noxious and evil will be most effectually disarmed also.

But should the friends of this so called fanaticism among the clergy, be also the friends, and not the enemies, of scientific and theological accomplishment in their own order ; should they dare their antagonists to the open arena of light and of liberty ; should their demand be, that the torch of learning shall be blown into a clearer and intenser flame, and be brought to shine upon all their opinions and all their ways ; should the cry which they send forth be for more of erudition, and more of philosophy, and that not one single labourer shall be admitted to the ministerial field, till our universities, those established luminaries of our land, have shed upon his understanding a larger supply of that pure, and chaste, and academic light, the property of which is to guide, and not to bewilder—to clarify the eye of the mind, and not to dazzle it to the overpowering of all its faculties ; if this be the beseeching voice of fanaticism, and it be left to pass unregarded away, then shall the enemies of fanaticism have become the enemies of knowledge ; and our church, instead of exhibiting the aspect of zeal tempered by wisdom, and of a warm, active, busy spirit of Christian philanthropy, under the control and guardianship of accomplished and well-educated clergymen, may, at length, desolated of all its pieties, be turned into a heartless scene of secularity, and coarseness, and contempt for vital religion, where the sacredness of Christianity has fled, and left not behind it one redeeming quality in the science of Christianity among its officiating ministers ; and alike abandoned by the light of the Divine Spirit, and the light of human philosophy, it will offer the spectacle of a dreary and extended waste, without one spot of loveliness or verdure, which the eye can delight to rest upon.*

* We have been insensibly led to some of the above remarks, by the circumstance of a measure being now in progress, for augmenting the academic preparations of our students, ere they shall be admissible to the ministerial office in Scotland. There can be no doubt as to the fact of a very wide diversity of sentiment between two bodies of clergy, about the expediency of enlisting, as subsidiary teachers, laymen who have not had the advantage of a university education. We think, on the one hand, that, without such an education, there is many a private Christian, who might thus be most usefully and most effectively employed ; but, on the other hand, we would have this education rendered far more complete and perfect among the regular teachers of the establishment. And we therefore conceive that the measure in question should have friends and zealous supporters from both sides of the church. They who see ground for

But it is now time to enter on the more familiar objections which have been alleged against Sabbath Schools : and there is none which floats so currently, or is received with greater welcome and indulgence, than that they bear with adverse and malignant influence on family religion—that they detach our young from the natural guardianship of their own family ; and come in place of that far better and more beautiful system which, at one time, obtained over the whole Lowlands of Scotland—when almost every father was, at the same time, the Sabbath teacher of his own offspring ; when the simple voice of psalms was heard to ascend from our streets and our cottages, and the evening of God's hallowed day was consecrated, in many a mansion of domestic piety, to those holy exercises which assembled the children of each household around their venerable sires, and transmitted the Christian worth and wisdom of the former to its succeeding generation. It is some such picture as this—which kindles the indignation of many a sentimentalist against the institutions that we are pleading for ; and they have to combat not merely the unconcern and enmity which obtain with the many, towards all schemes of Christian philanthropy, whatever, but also the generous emotions, and even the pious recollections of a few men, who are disposed, at least, to give the question a respectful entertainment.

Now, it ought to be remembered, that to come in place of a better system is one thing, and to displace that system is another. Is it possible for any man, at all acquainted with the chronology of Sabbath Schools, to affirm that they are the instruments of having overthrown the family religion of Scotland ? Have they operated as so many ruthless invaders, on what, at the time of their entrance, was a beauteous moral domain, and swept away from it all that was affecting or graceful in the observations of our forefathers ? Whether did they desolate the territory, or have they only made their lodgment on what was already a scene of desolation ? The truth is, that for many years previous to the extension of this system, a woful degeneracy was going on in the religious habit and character of our country ;—that, from the wanton outrages inflicted by unrelenting patronage on the taste and demand of parishes, the religious spirit, once so characteristic of our nation, has long been rapidly subsiding ; that, more particularly in our great towns, the population have so outgrown the old ecclesiastical system, as to have accumulated therein to so many masses of practical heathenism—and now the state of the alternative is not, whether the rising generation shall be trained to Christianity in schools, or trained to it under the roof their fathers ; but whether they shall be trained to it in schools, or not

fear, lest, in the novel institutions of Sabbath teaching, and lay agency, the church shall be trodden under foot by a sort of fanatical usurpation, should wish for a more accomplished clergy, as the most effectual barrier against this mischief. And it is for the credit of those again who patronize such institutions, to manifest their utter fearlessness of light and learning ; but rather to court its approaches, and prove, by their doing so, that they regarded their own practice as accordant with the doctrines of revelation, and the sound philosophy of our nature.

trained to it at all. It is whether a process of deterioration, which originated more than half a century ago, and has been rapid and resistless in its various tendencies ever since—whether it shall be suffered to carry our people still more downward in the scale of moral blindness and depravity; or whether the only remaining expedient for arresting it shall be put into operation. Were it as easy a task to prevail on an irreligious parent to set up the worship and the instruction of religion in his family, as to get his consent, and prevail upon his children to attend the ministrations of a Sabbath School, there might then be some appearance of room for all the obloquy that has been cast upon these institutions. But as the matter stands, in many a city, and in many a parish, the Christian philanthropist is shut up to an effort upon the young, as his last chance for the moral regeneration of our country. In despair (and it is a despair warranted by all experience) of operating, with extensive effect, on the confirmed habit and obstinacy of manhood, he arrests the human plant at an earlier and more susceptible stage, and puts forth the only hand that ever would have offered for the culture and the training of this young immortal. In the great majority of instances, he does not withdraw his pupils, for a single moment, from any Christian influence that would have descended upon them in another quarter, but showers upon their heads and their hearts the only Christian influence they ever are exposed to. He is, in fact, building up again that very system, with the destruction of which he has been charged, and rearing many young, who, but for him, would have been the still more corrupt descendants of a corrupt parentage, to be the religious guides and examples of a future generation.

It is not true that family religion is superseded by these schools, so as to make Christianity less the topic of mutual exercise and conversation between parents and children, than before the period of their institution. Instead of banishing this topic from families, they have been known, in very many instances, to have first introduced it into dwelling-places where before it was utterly unknown. The most careless of parents are found to give their ready and delighted consent to the proposal which comes to them from the Sabbath teacher, for the attendance of their children. And the children, instead of carrying off from their own houses an ingredient of worth which truly had no place in them, do, in fact, impart that very ingredient from the seminaries which have been branded as the great absorbents of all the family religion in the land. Parents, in spite of themselves, feel an interest in that which interests and occupies their children; and through the medium of natural affection have their thoughts been caught to the subject of Christianity; and the very tasks and exercises of their children have brought a theme to their evening circle, upon which, aforesometimes, not a syllable of utterance was ever heard; and still more when a small and select library is attached to the institution, has it been the mean of circulating, through many a household privacy, such wisdom and such piety as were indeed new

visitants upon a scene, till now untouched by any print or footstep of sacredness.

We have one prophecy in the Bible, that many shall run to and fro, and knowledge shall be increased. It was thus at the outset of Christianity, when the apostles itinerated from one country to another; it is thus still with missionaries who go abroad; and it is also thus, though in a greatly more limited degree, with Sabbath teachers, who go forth on the errand of Christianizing, each stepping beyond his own threshold, and travelling his benevolent round among other families. In the natural progress of things, the locomotive operation will gradually contract itself within narrower boundaries. Christianity, by a more extended set of movements, will first be established, in a general way, throughout all lands. Then, by a busy internal process among towns and parishes, will there be a filling up of each larger territory. The local system of Sabbath Schools may be regarded as a step, in this transition, from a more widely diffusive to a more intense and contracted style of operation. So far from superseding the household system of education, its direct consequence is to establish that system in places where it was before unknown, or to restore it in places, where, through the decay of Christianity, for one or more generations, it had for some time been suspended. We shall not affirm, at present, whether it is destined to continue a wholesome institution, to the end of time; or whether, like the general enterprise of missionaries, it too may come to be dispensed with, having served its own important but temporary purpose of conducting the world onward to that state, for the arrival of which we have another prophecy of the Bible, when "they shall not teach every man his neighbour, and every man his brother, saying, 'know the Lord;' for all shall know him, from the least to the greatest."

Meanwhile, we not only see that the Sabbath School system tends directly to the establishment of the household system of education, but that, even in those families where the latter is in full operation, the former does not interfere with it. There are many who concede the advantage of Sabbath Schools, in those cases where the parents are neither able nor willing to teach their children, but who regard them as a bane and a nuisance, when they come in contact with our religious and well ordered families. In this state of opinion, it is impossible to conduct a Sabbath School, without a feeling of very awkward embarrassment, on the part both of the teacher and of the people among whom he expatiates. No children can be admitted, without a severe reflection against their parents being implied by it; and if such be the prevalent style of sentiment respecting these institutions, no parent will consent to send his children, without feeling, that by this step, he brings down upon his own character and respectability the heaviest of all imputations. For our own parts, we feel ourselves to be clear of this embarrassment altogether. We would make no distinction in the invitation that we offered to families for their attendance on our schools, between religious and

irreligious parents. In large towns, where the church accommodation is still in such wretched scantiness, we know that, with respect to the great majority of children, such a school affords the only opportunity they have, through the day, for meeting in a place of public worship or instruction—and that attendance upon it would no more interfere with household exercises, than does attendance upon the ministrations of a regular clergyman in a well provided country parish. This argument for the sufficiency and the superiority of family instruction would apply, with as great force, against the attendance of children on a church, as against their attendance on a Sabbath School, in all those cases where there is no church open to receive them. The truth is, that these schools afford the only supplement we can at present command, in a large town, for the defects of its ecclesiastical system. They come in place of the churches yet to be provided, and the existing number, of which we have already demonstrated to be so fearfully short of the needs of the population. Nor does the time in which a Sabbath School keeps its children detached and at a distance from their natural guides and protectors, exceed the time at which, under a better economy, these same children would be sitting, from under a parental roof, in a chapel, or meeting-house.

But, even granting the case of parents altogether religious, and granting them to be fully observant of all the ordinances, and that, in particular, their well-filled family pew holds out, Sabbath after Sabbath, the pleasing aspect of a well-conditioned and a well-disciplined household; still we do not hold a Sabbath School for the children of such parents to be at all hurtful, or even superfluous. There is time both for the household and the school exercises, during the currency of a Sabbath evening, consisting, at the very least, of four hours; and it is, on many accounts, better that this time should be so partitioned, than that it should all be spent by the children, in what they are apt to feel the weary imprisonment of their own dwelling places. It is well that there should be such a variety to keep up and enliven their attention, among religious topics. It is well that the parent should guide their preparations for the teacher; and that a judicious teacher should lead on the parent to a right track of exercise and examination, for the children. There is time, under such a system, both for the lessons and the prayers of the family; and it is further right, that there should be time for the heads of families to have their own hours of deeper sacredness, not to be interrupted even by the religious care of those who have sprung from them. The seminaries we plead for, instead of having any effect to mar, do, in fact, harmonize, at all points, with the spiritual complexion of our most decent and devoted families. Nor can we conceive any degree of piety or Christian wisdom, on the part of parents, that should lead them to regard a well conducted Sabbath School in any other light than as a blessing and an acquisition to their children.

(To be continued.)

ANECDOTES.—N. Y. FEMALE AUXILIARY BIBLE SOCIETY.

"An aged coloured woman, who had subscribed for one of the large Bibles, mentioned to the lady who visited her, that she had experienced severe trials, that she had been visited with sickness and want, but that when she took her Bible in her hand, she found consolation and support, that Christ was more to her than all this world. She had studied her Bible with diligence, and in the course of a fortnight she had read, although obliged to spell many words, all the Gospel of St. Mark and part of Luke."

Number 5. "A coloured woman was found in Anthony-street, entirely alone, excepting a child only three years old, (her husband working out for their daily support,) she was unable to read, but 'heard the word with joy.' One of the ladies has since considered it her duty every day to read and converse with her. On being asked if she prayed, she answered that she did, and always found it the best relief under acute bodily sufferings."

"An interesting family in Elm-street, who arrived here from Scotland last July, showed us certificates of their having been members of the Presbyterian church there. Since their arrival in this country they had never attended public worship, not from want of inclination, but on account of pecuniary inability to purchase or hire seats, as they had been told, that without so doing, they would not be admitted into our churches. One of the ladies offered to call for them the next Sabbath, the daughter burst into tears, exclaiming, 'No one has ever invited us before.'"

"An aged woman followed us out of her door, urging us with great earnestness to repeat our visit often to converse with her, for (added she) you know not what good you may be the means of doing me."

Number 3. "A coloured woman said she was already supplied with a Bible, but was very happy to have it in her power to contribute a little towards placing so good a book in the hands of the destitute, and was quite sure she could pay one shilling quarterly, and never miss it."

Intelligence.

ENGLAND.—ANNIVERSARIES IN LONDON.

(Concluded from p. 177.)

London Missionary Society.—The twenty-eighth anniversary of this Society was held on the 8th, 9th and 10th days of May. On the 3d of May, the Rev. C. Malan, of Geneva, preached an eloquent and impressive sermon in the French language, from Acts xvi. 9, 10. Wednesday morning, the 8th, the venerable Rowland Hill read the service of the Episcopal Church, at Surrey Chapel, and Mr. Durant prayed before the sermon—the Rev. Samuel Hanna, D. D. Professor of Divinity in the college of Belfast, Ireland, preached from John xxi. 17—Dr. Manuel, of London, concluded with prayer. In the evening, the Rev. T. East, of Birmingham, preached at the Tabernacle to a very large assembly, from Deut. xxxii. 13. The prayers of the Episcopal Church were read in Tottenham Court Chapel, by the Rev. Mr. Geary: the Rev. Mr. Berry prayed, and the Rev. Mr. Wilkins, of Abingdon, preached from Isa. xxvii. 31. At the Parish Church of St. Ann, Blackfriars, prayers were read by the Rev. Mr. Knight, and the Rev. Mr. Stephenson preached from "Thy kingdom come."

The Missionary Communion was celebrated in Sion Chapel, Silver-street Chapel, Tonbridge Chapel, and Orange-street. Two

sermons were preached on Wednesday evening, in the Welsh language, by the Rev. D. S. Davies, and the Rev. R. Owen.

Meeting for business, at Surrey Chapel, Thursday, May the 9th. This spacious Chapel was crowded to excess at an early hour. At 10 o'clock the business of the day commenced.

William Alers Hankey, Esq. the Treasurer, having taken the Chair, a hymn was sung; and prayer was offered by the Rev. Mr. Carter, of Braintree. An abstract of the Report of the Society's proceedings during the past year was read by the Secretary. After which, the Treasurer, in a lucid and impressive speech, made his Report of the Society's accounts.

The expenditure of the Society the last year was about \$178,000, being an expenditure over the income of nearly 40,000 dollars. The Emperor Alexander made a liberal donation to the Society, and the friends of missions in the United Kingdom were awakened to the subject, and the Treasurer felt confident that the funds would be replenished. He remarks:—"Is it extravagant to suppose there may be a million of people in this country, who would be ready, if the opportunity of contributing were afforded them, to subscribe a penny a-week? How much would be the amount? The amount in twelve months would be no less than 216,660*l.* From this calculation, I conclude that we have not, for all the Missionaries throughout the world, a subscription amounting to a penny a-head from a million of people! This statement is calculated to astonish us, and to open our eyes to our duty. It shows us what a wide field lies before the friends of Missionary exertions, and what aid may be called in by some future Chancellor of the Exchequer to which I have referred, in the cause of our Great King. I do hope that some measures will be struck out, which will abundantly supply all the zealous servants of our Lord, in the several Missionary Societies, in their efforts to extend the gospel among the heathen."

The following gentlemen addressed the Meeting:—The Rev. Dr. Bogue, of Gosport; the Rev. Mr. Hughes; Major General Pritzler, of Madras; the Rev. John Leifchild; the Rt. Hon. Admiral Lord Gambier; Wm. Wilberforce, Esq. M. P.; the Rev. T. East; the Rev. Cæsar Malan, of Geneva, spoke in the French language, in a very energetic manner; and was followed by the Rev. Mark Wilks, from Paris, who referred, in English, to the substance of Mr. Malan's address, and to the exemplary character and successful exertions of that gentleman in his native country; the Rev. W. B. Collyer, D. D.; Rev. J. A. Coombs, of Manchester; the Rev. Mr. Robertson, from India; the Rev. Jabez Bunting, one of the Secretaries of the Wesleyan Missionary Society; Rev. John Campbell; Lieutenant Jacobs, of the Bombay Artillery; Charles James Metcalf, Esq.; the Rev. Alexander Waugh, D. D.; Benjamin Shaw, Esq. Treasurer to the Baptist Missionary Society; the Rev. Robert Winter, D. D.; and Rev. Rowland Hill.

Mr. East related several anecdotes: the following is very remarkable:—

A poor Irish woman came into my vestry, and presented to me a

snuff-box which she had lately purchased, and said, Accept this, Sir. What for! O, Sir, as an expression of my gratitude to God for your Auxiliary Society. I was living in ignorance with my poor mother, when two of your Missionary collectors called, and asked if we would subscribe a penny, or a half-penny per week, to the cause; and left with us the tract called the "Dairyman's Daughter." My poor mother read it to me; I found that I needed a Saviour; and I now come to ask, if I may be received into the church. And how is your poor old mother? said I. Oh Sir, she is dead; she died happy in the knowledge of that Saviour, made known to her by reading the Dairyman's Daughter.

The Rev. Rowland Hill, concluded with prayer, when the 117th Psalm was sung.

Village Itinerancy.—On Wednesday, May 15, the nineteenth Anniversary of the Village Itinerancy was held at Hackney. At eleven, A. M. the public business was opened with prayer, and the Committee presented their Report, which stated that there are now nearly one hundred ministers successfully labouring in the Gospel field, who have gone forth from the fostering care of this Society; and that the general aspect of its operations is of the most encouraging description. Of the students at present in the academy, the tutor reported in terms of high commendation, both in reference to their personal piety, and their diligent application to their classical and theological pursuits.

British and Foreign School Society.—The seventeenth Anniversary of this excellent Society was held on Thursday noon, May 16, at Freemason's Hall, H. R. H. the Duke of Sussex in the Chair. His Royal Highness opened the business by a few words of congratulation on the aspect of the present Meeting, which was numerous beyond any former Anniversary; and a great part of the company consisted of ladies, including those of the Ladies' Committee. Among the company were the Duke de Broglie, Professors Cairns and Hanna, of Belfast; Professor Blumhardt, of Basle; Lord Suffield, Mr. Harington, and others, besides the gentlemen who took part in the proceedings.

The Rev. G. Clayton, (one of the Committee,) then read the Report, which began with stating, that if their attention were confined to the pecuniary concerns of the Society, their task would be extremely painful, as the expenses of the Society far exceeded its income, and amounted to more than double the sum of its annual subscriptions: the Committee, however, turn with much pleasure to the progress of the Society in the work of Education.

The Central School in the Borough-road contains 500 boys and 300 girls; and 21,396 children have been educated at this school from its commencement. During the last year thirty masters were prepared to propagate the system; and eight missionaries studied the plan in order to introduce it into their schools among the heathen. The youths brought from Madagascar, who had been ten

months under instruction, had made a progress beyond what could have been expected; fair specimens of their writing were handed round the room, and excited much admiration.

Spelling and Scripture lessons are now prepared in French, Italian, Spanish, Russian and Portuguese. Auxiliary Societies are spreading through different parts of the kingdom—to Bristol, Plymouth, Tavistock, &c. In Ireland also, for which country the system is allowed to be particularly adapted, "The Irish Society for the Education of the Poor," (established there in 1814,) has now 513 schools, and about 40,000 scholars.

The Report now turned to the Foreign connexions and concerns of the Society. The Society for Elementary instruction at Paris, (formed in 1815,) in the course of last year opened 157 new schools, making about 1400, equally accessible to Catholics and Protestants. Adult schools have been formed; and in several departments Sunday Schools are also introduced, and 6,000 Testaments have been placed at the disposal of the Directors by the Bible Society at Paris.

The Report then proceeded to make the tour of Europe and the world, dwelling with particular complacency on the immense territories of Russia and India, where education is making the most rapid progress.

The Meeting was then successively addressed by T. S. Rice, Esq.; the Rev. G. Burder; W. Allen, Esq. Treasurer; Mr. Wilberforce, M. P.; the Rev. Rowland Hill; Baron de Stael; Rev. Mark Wilks, from Paris; Mr. Evans, M. P.; Rev. Mr. Cox, of Hackney; J. Randolph, Esq. from the United States; Lord Ebrington; Dr. Schwabe; Dr. Waugh; Rev. N. Bull, rector of Saffron Walden; and the Royal Chairman.

Annual donations of 100*l.* each were reported from His Majesty, and from His Grace the Duke of Bedford.

National School Society.—The Annual Examination of the children of this Society, educated under the Madras system, took place on Wednesday, May 15, at the Central School, Baldwin's Gardens, Gray's Inn-lane, when there was a numerous and highly respectable attendance.

The company having taken their seats, at about one o'clock the Archbishop of Canterbury, followed by a numerous train of the nobility and gentry, entered the room, and his Grace took the Chair, and was supported by the Archbishop of York, Bishops of London, Llandaff, Lincoln, St. Asaph, Gloucester, and Worcester; Archdeacons Watson, Bloomfield, Prosser; Lords Radford, Kenyon, Gardiner; Sir J. Langham, &c. The children, amounting to 486 boys, and 206 girls were then examined, and gave great satisfaction to the company.

Continental Society.—Two sermons were, during the last month, preached for the benefit of this institution; the one on Tuesday evening, May 7, at Blackfriars Church, by the Rev. Lewis Way, and

the other on Sunday evening, the 12th, at the Rev. Mr. Burder's meeting, by Mr. Stoper of Hitchin.

On Wednesday, May 15, at noon, was held the Anniversary Meeting at Freemason's Hall, when a numerous and respectable company attended, Sir T. Baring, Bart. M. P. in the Chair, supported by several English and foreign gentlemen of distinction; and there was a numerous attendance of ladies. The object of the Society is the distribution of Bibles, Testaments, and religious publications over the Continent of Europe. It appeared from the Report, that during the last three months, 307 New Testaments, 25 Bibles, 355 Gospels and Epistles, and above 3000 Tracts had been circulated on the Continent, and that the various agents employed by the Society had been received on their visits to the Continent with kindness, and the Society was rising in estimation, as were also the Scriptures themselves, which in some places on the Continent fetch prices comparatively high. Several ministers and others addressed the Meeting, and a liberal collection was made for the institution.

Protestant Society for the Protection of Religious Liberty—The eleventh Anniversary Meeting of this Society was held on Saturday, May 11th, at the City of London Tavern, Lord John Russell in the Chair, and was very numerously attended. After reading some extracts from the Minutes by Mr. Pellatt, one of the Secretaries, Mr. John Wilks, the other Secretary, rose, as usual, and, with his accustomed energy and eloquence, took a review of the proceedings of the Committee during the past year. Previous, however, to entering on these, he briefly adverted to two or three cases, which particularly engaged their attention at the last Anniversary:—1. Amos Norrøway had obtained a comfortable asylum in a cottage out of the reach of his persecutors. 2. Griffin, who had been convicted of rioting in Hampshire, but the magistrates refused to enforce the penalty, had his sentence enforced by the Court of King's Bench. His imprisonment produced contrition, and the Committee then acquiesced in his discharge. Still, however, Mr. W. suggested some legislative provision would be necessary to prevent so great trouble and expense in attaining justice. 3. Mr. Brougham's Bill had, as Mr. W. hoped, "passed away to that grave where many mistaken projects of the benevolent and worthy happily slumber to awake no more."

Mr. W. then pleasantly complained of the great number of applications made to him and to the Committee, totally foreign to the object of the Society, and some of them not a little ridiculous and absurd.

The cases of the last year, which fell within their limits, were then divided into their usual classes.

First, pecuniary cases included turnpike tolls, assessed taxes, poor's rates, and mortuary fees. Among the cases of Chapels rated to the poor, the most vexatious had been those of Mr. Jay, Mr. Slatterie, Mr. Collison, and Paddington Chapel, which had been successfully resisted; and here Mr. W. repeated his former statement, that "Meeting-houses were rateable to the poor" only "where

there was a beneficial occupier ;” but then all necessary expenses must be deducted. As cases partly pecuniary, Mr. W. referred to attempts to obtrude upon Dissenters expensive parochial and corporation offices. The corporation of York had attempted to enforce upon Mr. Allen, a Dissenter, the office of sheriff, notwithstanding the well-known decision of the Judges and the House of Lords in the case of the city of London against Mr. Evans, in the last reign. They had however been silenced by the Court of King’s Bench. Here also Mr. W. very properly adverted to the cruel bigotry of certain clerical magistrates, who refused all charitable assistance to them who attended the Meetings, or suffered their children to attend the Sunday Schools of Dissenters.

The second class included cases of riots and disturbances of worship, of which, we regret to learn, that instances have occurred in the counties of Wilts, Herts, Essex, Middlesex, &c. some of which are still in a course of legal investigation.

Another class of aggressions resting with the clergy only, referred to refusals to marry, or to bury, persons of the Baptist denomination ; in remedy of which Mr. W. suggested the necessity of some alteration in the marriage laws, and burying within their own premises. Under miscellaneous matters, Mr. Wilks adverted to the cruel case of Mr. Waller, condemned to three months’ imprisonment in the county gaol, and that while suffering from ill health, for the enormous crime of preaching in the King’s highway ! when, on the same day, a woman was committed for *one* month only, for selling the most obscene publications !

Mr. Wilks then took a review of the progress of toleration and of religious liberty in this country and throughout the world—stated what he considered as still wanting in the case of Protestant Dissenters, and concluded a speech which lasted three hours and twenty minutes, amidst the loud and continued plaudits of a meeting more numerous than in any former instance. A series of Resolutions were then proposed and seconded with eloquent and impressive (though necessarily short) speeches, by the Rev. Dr. Bogue, Mr. Townsend, Mr. Wilks, sen. and Dr. Styles.

The resolutions being all passed unanimously, the Noble Chairman closed the meeting with expressing his warm attachment to the cause of religious and civil liberty, and his best wishes for the prosperity of the Society.

IRELAND.—EDUCATION SOCIETIES.

Irish Society for Education in the Irish Language.—This Society was formed in Dublin, in 1816. From its Reports, and other publications in furtherance of its views, we shall lay some account of it before our readers.

The object of the Society is thus explained in one of its regulations :

“To instruct the native Irish, who still use their vernacular language, how to employ it as a means for obtaining an accurate knowledge of the English.”

By the last accounts, it appears that the Society has 47 stationary schools, containing 2,078 scholars, of whom 888 are adults. Besides these, six masters, on the Circulatory System, inspect and control ten schools each; forming a total of 107 schools under the protection of the Society.

Sunday Schools have been established in the neighbourhood of each station where a fixed master is placed, to be under his care, and superintended by his daily scholars: by this means, it is expected that between 60 and 100 new schools may be formed in the course of the ensuing year, with the small addition of 2*l*.12*s*. annual charge to each. Thus a powerful means presents itself, at a small expense, of carrying into effect the objects of the Society.

After stating, that, of the 6,800,000 and upward, ascertained by the late Parliamentary Census, to be the amount of the population of Ireland, the number who speak Irish alone is above 2,000,000, the comparative neglect which the Irish have experienced is thus urged:

“We will now for a moment advert to the heart-appalling contrast of the little which had been done for the people of Ireland, in the year 1815, in providing them the means of instruction in their own language, when compared with what had been provided for others, within the kingdom of Great Britain, under similar circumstances as to language with Ireland. For 20,000 speakers of Manks, 25,000 Bibles and religious books have been provided, besides the Bible stereotyped in their language—for 400,000 Gaelic speakers, in the Highlands and the Hebrides, 50,000 Bibles and Testaments—for 600,000 Welsh, 100,000 Bibles and Testaments—for 2,000,000 of Irish, speaking exclusively that language, 3,000 Bibles and Testaments only! What a debt have we to redeem to God and man! And what an ample field for Christian activity!”

SCOTLAND.—PARISH ASSOCIATIONS.

THE following paper, from the pen of Dr. Chalmers, has just come to hand, and we commend it to the *serious* attention of all Ministers and Church Officers of our city.

PARISH ASSOCIATION FOR RELIGIOUS PURPOSES.

IN the month of December last, the following circular was distributed to all the families in St. John's parish, Glasgow; and being followed up after by a visit from the elder, or other agents, in their several proportions, the result has been, that almost invariably the people have welcomed the proposal, and come forward with their contributions more liberally than was anticipated. In some single proportions, (which are upon an average about eighty families,) twenty-two shillings were collected the first month.

To the Parishioners of St. John's, Glasgow.

BRETHREN.—We, the Pastor, Elders, Deacons, and Sabbath-School Teachers, being connected with you in spiritual things, approach you with the warmest wishes and prayers for your temporal and eternal wel-

fare. Having been much refreshed and edified in our own souls, by the tidings which are brought from a distance, and circulated at home, of the progress of Christ's kingdom upon the earth, we are not a little desirous that you should be partakers of our joy and thanksgiving—therefore, we have resolved, after prayer for the divine blessing, to procure for you a regular supply of religious intelligence from all quarters, and, by your help, to spread it abroad to every corner, and every family of the parish, that no one may be ignorant of the great work which the Lord is working among the nations. And in pursuance of this resolution, we now come forward to explain to you the method we have adopted for carrying this our plan into effect.

The parish is divided into 25 proportions, over each of which one Elder, one Deacon, and generally two Sabbath-School Teachers preside. These will, with your aid and approbation, choose from amongst you, such as are willing and able to take a charge in this matter, and into their hands the whole management within their bounds will be committed. The managers will be supplied each month with the last religious intelligence, which they will hand round amongst your houses, and to which, when thus brought to your door, we crave, in the name of Jesus, your earnest attention. It were truly a heartsome task, and well worthy a Christian father, to gather his family around him once a month, and read in their hearing the good news of the Redeemer's kingdom; and, when they wonder at the ignorance and barbarity of heathen lands, to impress their minds with the blessings which Christians hold of the Gospel; and, when they see the knowledge and improvement which follow the footsteps of the messengers of peace, to unfold to them the order and beauty which will overspread their own lives if they will walk in the ways of God. Thus, brethren, might you minister a monthly feast to the souls of your household, while, at the same time, you made them acquainted with the moral and political conduct of every country under heaven. For we do not hesitate to say (knowing the truth of what we aver) that within the same compass, you shall not find so much accurate and impressive information about foreign parts, as in those journals which we shall submit to your perusal. So that, were we not watching for your souls, but merely ministering to your knowledge and entertainment, we know not a better method. Let us hope then, brethren, that, once a-month at least, the labours of the day being over, before you commit yourselves to the Lord for the night, you will yourselves, or your children for you, give to the ears of all your house, this Christian recreation, of which we shall take care to supply you with the materials.

From such a supply of food for Christian joy, thanksgiving and charity, we fondly anticipate in you the same fellowship of heart and hand, in the Bible and Missionary cause, which, by the same means, we have felt to grow within ourselves; and not only to grow, but likewise to bless and edify us as it grew. We disclaim, and will not have it said, that our object is to press heavily upon the hard earnings of the laborious, or to pinch the poverty of the poor still more. To you, before whom, for two years, we have gone in and out, we appeal, whether it is your silver and gold, or your edification in the Gospel, and your worldly comfort, which we covet. But, shall our own backwardness in a cause which we believe the best---shall our fear of being misinterpreted, hin-

der us from declaring, that we hope as well of you, brethren, as of the other members of the church of Christ! Why should we not hope as well, when we know that this our city, hath been renowned for its faith and knowledge, over almost every city in the realm, and that its zeal has been spoken of for centuries, as widely as its industry and commerce? Therefore, we hope and are assured, that when you shall behold the zeal of these religious institutions, their wisdom and economy, and, most of all, their blessed fruits, you will not be behind others in your attachment and support.

Think not, because you may have only a mite to give, that a mite given with a cheerful heart, will not be both accepted and blessed. To the poor the gospel is preached, and it may be said, likewise, that by the means of the poor the Gospel is preached. For it is to the contributions of the poor in Great Britain, that these Societies chiefly look, and, for years, have not looked in vain. Subscriptions of one penny a week, are the chief stay of religious exertions, all the world over. God hath chosen the weak things of this world, to confound the things which are mighty. Such a contribution from every family in our parish, would amount to nearly £400, (\$1,800.) Four hundred pounds would support twenty native preachers in India, or circulate some thousand Bible; so that, all trifling as one penny may seem in the expenses of a week, one penny from each family may edify many a soul. Brethren, can it be expended so well? To give to every one an opportunity, but to dun no one, the managers of each proportion, chosen from among yourselves, as above, will make a weekly round every Monday, and what pious contributions they may receive within their districts, they will enter into books, furnished for the purpose. The subscribers in the districts will be called together once a quarter, to vote away these contributions to the Society or Societies, they may judge most deserving; and the Secretary shall transmit the same according to your destination. At these quarterly meetings, the parochial office-bearers of the district will assemble along with you, and each contributor will have an opportunity to deliver his sentiments upon the whole concern; then, to crown and cement all, we shall meet with you, the people of our charge, once a year, in the church, to hold the anniversary of the St. John's Parish Religious Association.

Farewell, Fellow-Christians! and, as you often welcome our persons and offices when we come amongst you, for which we render you the thanks of our hearts, and the fellowship of our prayers: so now, accept this, the device and offering of our common love, with a willing mind, and promote it with all your might; and may the grace of our Lord Jesus Christ be with you all. Amen.

Signed in the name of the Elders, Deacons, and Sabbath-School Teachers.

THOMAS CHALMERS.*

* *Regulations of the St. John's Parish Association for Religious Purposes.*

1st, That we, the agents of this parish, defray, by equal contribution, all the expenses that may be incurred in procuring the monthly intelligence or otherwise, so that the parochial gift may go to its destination uncurtailed.

2dly, That our Pastor be our President, and to relieve him of the load of management, vice-presidents be chosen under him to act for the year, or longer,

UNITED STATES.—INDIAN MISSIONS.

THE REV. WILLIAM GOODELL, agent of the American Board of Commissioners for Foreign Missions, arrived in this city on the 27th of last month, accompanied by *William Kirkpatrick*, a Cherokee youth on his way to the Foreign Mission School, at Cornwall, Conn. Mr. Goodell has visited the missionary stations under the care of the A. B. C. F. M. and gave a pleasing account of the success which has attended the efforts to evangelize and civilize the Indians. He is destined to the Palestine Mission, and will be set apart, we understand, to that important field of labour on the 4th of September next, at New-Haven, Conn.

On Monday the 5th inst. at the request of the Managers of the *United Foreign Missionary Society*, he attended a meeting of the Board, and gave some account of the missions he had visited, the substance of which we copy from the *Missionary Register*.

The American Board of Commissioners for Foreign Missions have three schools among the Choctaws, and three also among the Cherokees, and are now making preparation for a fourth school in each of those tribes. The children connected with those schools, not only receive the ordinary instructions of a school, but they are taught all the arts of civilized life. Indeed, to instruct them in all the arts of civilized life is deemed a very important part of their education. In both these tribes, much more good has been already accomplished by the Missionaries, and much greater advances have been made by the natives towards civilization, than we should naturally suppose from reading the public journals. The Missionaries have been exceedingly careful not to state things too favourably. Many of the Cherokees and some of the Choctaws cultivate their lands with much regularity and industry; and, in regard to their dress, their manner of cooking food, their style of building, the furniture of their houses, &c. &c. they have adopted our customs throughout. Twenty Cherokees have united with the churches under the direction of the American Board, and about twenty have united with the Moravian and Baptist churches; making forty in the whole, besides some white men, who have Cherokee families, and besides, also, some people of colour, who live in the nation. I was told that, among these forty Cherokee Converts, there had not been a single instance of intemperance, immorality, or any thing which required discipline or reproof. A large proportion of them are adults. Some of them are supposed to be more than seventy years of age. Two of them are Cherokee chiefs, one of whom signalized himself at the battle of the Horse Shoe, and for his bravery received from Congress a rifle with a very handsome inscription on it; and the other is a man of great authority in his tribe. I spent a night with him. In the evening he called his family together, brought forward his family Bible, read a chapter himself in English, sung a hymn, in which we all joined, and offered the prayer himself; and in the morning called upon one of the brethren present to lead in the devotions of the family. Those of the professors of religion who can read, and many who are not professors, take some religious publication, and appear to know more about the religious state of our world—about our Sabbath Schools, our revivals of religion, our Bible, Missionary, Education and Tract Socie-

if re-elected. Our committee to consist of three elders, three deacons, three Sabbath-school teachers, with one representative from each proportion chosen by the contributors, and a treasurer and secretary chosen by the committee.

3dly, That the agents of each proportion have an eye to the well being of their proper ward, and hold a general meeting of it, the first Friday of every quarter, beginning from January next; the Committee shall assemble on the Friday following, to hear the general progress of the proportions. And the second week of the year, there shall be a general assembly of all concerned in St. John's Church."

ties, than multitudes in our land, who have been connected with our churches for 20 years.

I spent several nights with a Choctaw Chief. He has learnt to read. He takes the Boston Recorder, the Missionary Herald, the Religious Intelligencer, and several political papers. He inquired with a lively interest, how I had succeeded in my agency, what states I had visited, how the people of K. felt towards civilizing the Indians; and when I had told him, he said he was glad the people of K. were becoming more civilized; and indeed the Choctaws and Cherokees generally appear to rejoice as much that we are coming to a better mind towards them, as we rejoice that they are coming to a better mind. The joy is mutual. This chief made many inquiries respecting Christian experience, what faith in Christ was, how a Christian felt towards the Saviour, how a Christian felt when he had an opportunity of making a good bargain, by using a little deceit or equivocation, and many other inquiries of the like nature. Ten in the evening he brought forward, without any proposition from myself, his very elegant family Bible, and several hymn books, to have family worship, and the same again in the morning. He joined in singing, and his little girls, that were 8 and 10 years of age also joined, and I was told that on the Sabbath he would appoint lessons from the Bible and from Sabbath School hymns for his little girls to learn, and towards the close of the Sabbath he would hear them recite.

I spent a Sabbath at Huntsville, a very considerable town in the state of Alabama, where I found a large flourishing Sabbath School in operation. In this Sabbath School I saw a Cherokee youth about 18 years of age, who had formerly attended school at one of the missions in his nation, but is now living at Huntsville with a pious family, learning a trade. He was one of the teachers in this Sabbath School. He had under his care a class of white boys, and, when I was in the school, he was hearing them say their prayers, their hymns, and their Bible lessons, and was tenderly and faithfully endeavouring to instil into their minds the principles of virtue, morality and religion. He gave me a dollar for the Palestine Mission—the first dollar, perhaps, he ever had in his life.

At Creek Path, I saw Catharine Brown, the converted Cherokee, whose name is so familiar to all the American churches. She greatly exceeded my expectations. No person, not even a Cherokee, who should enter the mission family as a stranger, would in the least suspect but that she was one of the Mission Sisters from the North. She is not darker than half of our young ladies, and possesses prudence, discretion, and apparent piety, to a degree rarely to be met with. Not five years ago, she went to Brainerd, a vain, proud, ignorant heathen girl, and used to sit on a seat with the little Cherokee girls, and try to spell "Baker," and to learn "Our Father who art in Heaven." Now she is a Christian of no ordinary attainments and usefulness; and has been the means of the conversion of her parents, two of her brothers, and three others of her near kindred. One of her brothers has since died—died in the triumphs of faith; the other brother is studying with a view to the ministry, and promises to be exceedingly useful to his nation. O, sirs, a holy joy is now lighted up in the countenances of that family, which will grow brighter and brighter through the countless rounds of infinite duration. Catharine gave me three dollars for the Palestine Mission, and her ear-rings, which she used to wear when a heathen, which cost twelve dollars. She, with good Mrs. Potter, have been instrumental in forming among the Cherokee ladies, in her neighbourhood, a Female Cent Society. They were at a loss how to dispose of their funds. Catharine was for aiding the Mission among the Osages, with whom her own nation was then at war. Others, feeling their obligations to our Churches for sending our sons and daughters to instruct them, were desirous of aiding us in the education of more pious young men for the work of the Gospel Ministry; and they accordingly paid over their funds to the Education Society in the state of Tennessee—a fact which ought to put to the blush the many thousands in our country who have as yet contributed nothing either for the education of our own pious young men, or for the conversion of any heathen tribe or nation on the face of the earth.

The children of those schools make much greater progress than is common in our schools; and this for two reasons: 1st. More attention is paid to them; and 2d. They go to school on purpose to learn, and not as a matter of course. To these reasons, I may also add the fact, that many children apply for admission into the schools, and repeat the application with the most pressing and

affecting importunity, but are rejected, because the Missionaries are not furnished with the means of supporting them; of course, the children at school feel the importance of improving their privileges, lest they should be dismissed to make room for those who will improve them better. I heard a class of little girls, at Brainerd, recite in grammar, and I have never heard a class of boys or girls, in any school, recite better, or seem to understand the subject better, than those little girls, considering the time devoted to it. I saw also, at Brainerd, six little girls under the direction of one of the Mission Sisters, engaged, when out of school, in sewing; and I have never seen any ladies, of any age, in any part of our country, whatever might be their character for industry, who would sit and sew more steadily, than those little girls. They were dressed very neatly and cleanly, and made a very interesting appearance.

All the Missionaries declare, that the children of their schools are more modest and affectionate, and are more easily managed, than is common in our schools. One of the teachers said, that when any mischief was done in school through the inattention or carelessness of the boys, and he inquired who did it, he never knew them to rise and say, "I didn't do it, I didn't do it, John did it;" but one would rise in one part of the house, and say, very modestly, "Sir, I did it;" another would rise in another part and say, "Sir, I helped him;" and then tell all how it was done, with as much sincerity, and honesty and penitence, as you could desire. There is much of this sort of frankness among them.

I went into the school at Elliot, and said to the boys: "Many of the children at the North are saving their money to establish schools, and procure books for the Choctaw children; I expect myself, to go to Jerusalem, to establish schools for the poor ignorant children there, and I want you should become civilized and pious, as speedily as possible, that you may not only support your own schools in the Choctaw nation, but may aid me at Jerusalem, and may aid in sending the blessings of civilization and Christianity to the Chickasaws, Creeks, and other heathen tribes, and may also yourselves be prepared to go as Missionaries, teachers, mechanics and farmers." The boys took the hint, and soon after I went out, they brought me a donation of above \$13 for the Palestine Mission. They obtained the money in this way—when they are out in the field every morning in the week by such a minute, or when they have committed certain lessons in school, they are entitled to a certain premium; and when they fail, they forfeit something. There is, of course, debt and credit. Some had 50 cents placed to their credit, some more, and some less. All they had, they brought me; and some, who had recently paid away their ticket money to purchase a spelling book, or Testament, or some article of clothing, came to the instructor, and begged him to advance as much money for them, as they could earn in this premium way, in three, four, or five weeks.

Western Africa.—The Missionary Society of the Protestant Episcopal Church in the U. S. intend to establish a Mission School on the coast of Africa. Mr. E. Bacon, who has visited that country, has been appointed a catechist and school master, and Mrs. Bacon school mistress. It is expected they will sail in the fall, and in the mean time collections will be made for the out-fit.

Revivals of Religion.—The out-pouring of the Holy Spirit continues to bless many portions of our country, and afford us the most encouraging evidence, that "God is willing to give the Holy Spirit to them that ask him." We had prepared a summary account of these works of grace, but have room only, at present, for the following:—

St. Petersburg, Va.—An extract of a letter from this place says: "For some time past there has been a considerable excitement to Religion in this place. At our last Communion, on the first Sabbath in July, we had an addition to the church of six males and twenty-two females—all young people but one. The work of grace is progressing, and it now seems that the Lord is working powerfully among us; principally amongst the youth from ten years and upwards. I hope I shall soon be able to say of this place, where sin abounded, and still abounds, grace much more abounds."

Seaman's Magazine.

He maketh the storm a calm, so that the waves thereof are still. Then are they [sailors] glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

CAPTAIN LANDER'S CIRCULAR.

This Letter was addressed to about forty Captains of British ships, lying at a port in the West Indies, on the occasion of the r not attending Church on the Lord's Day, though the Minister was truly respectable.

DEAR SIR—If manifestations of love are to be estimated according to the good to which they tend, when you have rightly viewed the contents of this letter, you will, I am persuaded, be constrained to say, Nothing but love of the purest kind, could have induced the writer to have addressed it to you in this manner, to attempt to point out to you a course which so few sail, yet, nevertheless, is not less important, but will appear of consequence in that proportion you consider it: it was procured by your absence from church the two last Sabbath days, and, for any thing I know to the contrary, ever since your arrival at this port. My dear sir, reflect who has said, "Remember the Sabbath day to keep it holy." Can you say that such a command means nothing? or that for the breaking it, you will never have to account? As well may you say, all he has done and said are meant to be in vain, though our own experience gives the lie to such an assertion; for who hath ended this life so well, as the man who has been particular to regard the Sabbath day? and who has ended it so miserably, as the man who has not respected it? Have not hundreds of those who have come to an untimely end declared, that they commenced the career of wickedness by disregarding the Sabbath day? Though you may escape such an end, yet consider, you cannot escape the Giver of this command, who is no other than the God who made the world, in whom you live, move, and have your being, and who can say, This night thy soul shall be required of thee, to account for the deeds done in the body: your broken Sabbaths, as well as your idle words, which have, possibly, been intermixed with cursing and swearing, thereby teaching, by your example, whole ships' crews, one after another, to do the same; thus becoming the devil's volunteer, and serving him without bounty or pay. If the rich man, named in the Gospel,* feared lest his brethren, coming to his miserable abode, should increase his torments, what may you be, when surrounded with the ships' crews, whom you, by your example, brought there? for God, who cannot lie, has said, "He will not hold him guiltless that takes his name in vain." Read chap. xxiv. of Leviticus.

Captains are generally complaining of the sailors, but take no

* Luke xvi 28.

pains to make them better, nor endeavour to remedy the evil by bringing up those boys under their charge in a more exemplary manner. A reformation is much wanted among them. All other orders of men are considerably improved and reformed. The miners, both of the south and north, as well as many mechanics, have been made sensible of their lost estate by nature, and have sought and found the Lord. Are sailors alone to remain ignorant of Him who said to the boisterous sea, Peace, be still, and instantly there was a calm? Fire and hail, snow and vapours, stormy winds fulfil his word. Sailors seeing his wonders in the deep, ought to lead the most devout lives. However, it is better to reform late than never; and who is to begin it, if you do not? or to what use will it be, if your example does not correspond with these instructions? for those committed to your charge make your words the model of their own: therefore it is evident, the reformation must begin with you. You must know what you are by nature,* and what you must be by grace.† You must feel your sins, and rest not until you know they are cast as a stone into the depths of the sea,‡ to be remembered against you no more: the happy effects of which will be a peace that passeth all human understanding,|| with a most sincere desire that every son of man shall partake of it, particularly your companions on the ocean. You will not only run in the way of God's commandments, observe his Sabbaths, and fear an oath, but will endeavour to instruct those on board, and suffer no immorality there, for, recollect, your articles will bear you out in this, even to the loss of wages for their disobedience; but to this you will not have occasion to resort. I have for almost twenty years prevented swearing on board my ship; you have only to set the example, and it is quite easy.

Reflect on the awfulness of having your misery increased by those who, through your example, arrive where the worm dieth not, and the fire is not quenched,§ not for millions of years, but through eternity. Contemplate its length, for it has no end; and also the folly and madness of that course which will carry you there. How different the end of those, who take the word of God as a light to their feet, and a lamp to their paths! as the chart by which they shape their course, and which will not fail to carry them safe across the gulf of Death to heaven's peaceful shore; saying, Here am I, and the children thou hast given me; for if you value your own eternal interest, you cannot be satisfied without carrying as many with you as possible; as your happiness will depend in a measure, on the happiness of those around you, who can enjoy none that is real, unless they know their duty to God, to man, and to themselves. From such a sense of duty, these lines are written, "For I am, through grace and divine mercy, a brand plucked from the burning." Bound to Heaven, (though under small sail to what I might have been.) I wish to take you in tow to sail with me; and your everlasting happiness, as well as that of those who sail with you, depends on the choice you make. Consider what denomination of men are so often called, both by mercies and judgments,

* Rom. iii. † Joha iii. ‡ Micah vii. 19. || Phil. iv. 7. § Isaiah lxvi. 24.

which you and your crew may be summoned to answer for together ; if so, they may reflect on each other for bad example, but the whole must reproach you. Another most serious consideration : those who live on shore can only be accountable to those who have seen them for their bad example ; but you sail from port to port, and some almost the world around, carrying with you the contagious disease of sin, spreading far and wide its destructive effects. While you come from that land, which, at present, through the mercy of God, is set on high amongst the nations, as the luminary of the world, and from whence men are sent out with you, in order to reflect the light of the glorious gospel on heathen nations, where the names of our God and his Christ are not known, will you continue to reject this light, and be the means (as you have too long been) of preventing its blessed influence, and the praiseworthy efforts of your countrymen, glowing with ardent desire for the salvation of all the world, not sparing their property, and some spending life, to obtain so desirable an object, that the knowledge of our God may, according to his promise, cover the earth as the waters do the place of the sea ? Will you then be a bar of hindrance to so godlike a work ? Remember your responsibility is not an ordinary one ; your families, ships' crews, the extensive sphere in which you have moved, nay, whole nations may curse you, for being the means of preventing the glorious light from shining ; or they may call you blessed, who have brought the Gospel unto them, and by your example and that of your crews, been the most powerful and living evidences of the truth of the Gospel. Then do seriously reflect, and you will find your situation a much more important one than you have hitherto considered it to be. Your eternal all will depend on the decision you make.

Your real Friend,

ANTHONY LANDERS.

MONTHLY PRAYER MEETING OF THE LONDON BETHEL UNION.

THIS interesting service was held on Tuesday the 2d ult. on board the Manchester, of Scarborough, Captain Walker, in Shadwell Dock Tier, Lower Pool. The ship displayed in the morning the Bethel Flags, ensigns, and signal colours, the UNION JACK having also a conspicuous place. This meeting was anticipated with much pleasure by our friends in the Lower Pool, and particularly by the worthy Captain of the Manchester and his crew, who had been anxious for many months to have it on board his vessel.—The usual time to commence the service on these occasions is seven o'clock, but boats began to arrive nearly an hour before from above and below, as well as from the shore. The company was more numerous than any held before ; many could not get under the awning. Above 30 masters of vessels were present, among whom, we are informed, were some belonging to the West India and South Sea trade. Several of the vessels from Screw Bay, (a place which had been evangelized by the instrumentality of Sailors holding Prayer-meetings from house to house,) also joined their seafaring friends. Many who

had received benefit from the Stepney Mission formed part of the congregation; and females who had husbands, brothers, sons, or other relatives, came on board in the hope of receiving benefit from this monthly festival. The address was given by Capt. W. H. Angus, who has left the sea, and is going shortly to devote his life as a Minister, or rather *Missionary*, to his brother Seamen. Among the many who engaged in prayer, was an old man who was a labourer on shore; his "hoary locks proclaimed his lengthened years." He and his family were Roman Catholics. A few weeks ago he was impressed by the "Press Gang," and taken to a Sailor's Prayer-meeting—a scene quite new to him. It has pleased the Lord to open his eyes, and "behold he prayeth." He knelt before the captain, and, with the deepest humility, implored mercy upon an old sinner, thanking God for what he had done for him, in bringing him to the feet of Jesus in his old age. The congregation were much affected, especially those who knew the circumstances which led to his being present with his family, who are now constantly to be found under the sound of the Gospel on the Sabbath, and at other convenient opportunities. He has now opened his house for Sailor's Prayer-meetings, and invites all his neighbours to attend.

The Press Gang,

In February, on their way to Cotton-street Chapel, Poplar, one Tuesday evening, called at a boarding-house, where they found five Sailors playing at cards, when a pious Sailor said, "Put them away, my friends, they are the Devil's books, and will ruin both your souls and bodies; here, I will give you a better book," (giving each a religious Tract;) "come, shipmates, go with me to a Sailors' meeting; I was a wicked Sailor once myself, but, I thank God, he has taught me better; come, go with us, we will not keep you long." "What is it to do?" "Come and see." Four of the Sailors seemed ashamed, and put the cards away, but the other swore he would play the game out. "My friend," said a pious Sailor, "God may not spare you to play the game out; he may strike you dead, and send you to hell." He immediately put the cards down, got from his seat, and said, "I'll play no more; a volunteer is worth two pressed men; I'll go with you; come, let us all go." They went with the pious Seaman, remained the whole of the service, and have since been seen at the House of God as VOLUNTEERS.

SCILLY ISLANDS.

St. Mary's, Scilly, Jun. 22.

DEAR SIR,—For the first time during this severe winter, our port is thronged with Seamen.—The wind, for several days, has blown a storm from the East and North East, and the ships from the several ports in both channels are now pressing into our harbours.

As the hundreds of precious souls are likely to continue here but a few days, I must not lose the least opportunity either for preaching the Gospel or distributing religious tracts. I have sent for every pious man on the Island that can afford his time; and for a few Seamen who have often visited Scilly, and have divided them into three companies. One boat's crew, with 300 tracts, is gone with Capt. D—le to Grinsley Harbour; four men are pulling Mr. Davies, who has the Bethel Flag and 450 tracts, through the road, and the last company, with myself, are just going on board the different ships in St. Mary's Pool. As the tide is not yet sufficiently favourable for our boat, I snatch the interesting moments to write

a line to my dear friend respecting our proceedings. Early in the winter I got the following notice printed, which is now stuck up in every part of the town:

SEAMEN!

"Without money and without price!!"

Pilots and Fishermen will

Direct all strangers to Mr. Jeffery's,
for

Religious Tracts.

Last evening the Bethel Flag was hoisted near our Meeting-house in this town; about 20 Seamen attended; we cannot often prevail on great numbers to attend chapel unless there has been previously divine service on board some ship. Two men were washed overboard from the packet on her last passage from Penzance; by this awful Providence a widow and four miserable orphans are added to the long list of sufferers on the islands. The boat is ready; at present I must write no more.

The three companies are returned; it has been a pleasant day, though not wholly without danger, as the undertow of the sea, and the swell around the rocks is very violent. The substance of the report is truly gratifying, and may be communicated in a few words:—The tracts were received by the greater part of the Seamen with a pleasing eagerness, and some of them thankfully listened to religious advice.

A short anecdote may be inserted:—*T. Stevens*, a common sailor (belonging to the schooner *L—*, of *B—*, *J. Adams*, master,) was offered a Tract. "My brave fellow, I hope you will read it:" he took me by the hand and appeared to be much affected. "My dear Sir," said he, "this is not the first time I have had your good advice—do you remember when you preached on board the cutter —, in *St. Mary's Pool*?" "Yes, very well." "I was there"—(bursting into tears.) "Oh, I shall never forget it: your text was—'How shall we escape if we neglect so great salvation!' This is your book, (pulling out the *Negro Servant*.) You gave me this after you had finished the sermon." "I hope you have not continued to neglect your salvation?" "No, Sir, I hope I have not; the Lord has taught me to pray, and I am persuaded that he will hear prayer when offered in the name of Jesus. I have been a great sinner, but there is mercy, you know, Sir, for the vilest when they believe in Jesus; Lord help my unbelief!"

Thus, Lord, thy waiting servants bless,
And crown thy Gospel with success.

When I handed a Tract to *Robert Richards*, on Board the *Betsey*, of *L—*, "Ah, Sir," said he, "I was not too well pleased with you once in *Tresco*." "Why was that, my good man?" "Don't you recollect when you came on board one morning, and took away a boy that I should not beat him?" "What are you the man that was beating the poor boy so cruelly?" "Ah, Sir, I was a fool and a madman then, but since that I have heard Mr. Smith preach at *Bristol* I could not act so cruelly now, Sir! no, I'll be kind to every body; I'll forgive every body; and I hope the Lord will have mercy upon me. I heard you preach last night, Sir; how good the Lord Jesus is to die for such miserable sinners! we must not trust in ourselves, but the grace of God is sufficient for us." I took this man to my house, and, by the help of the Bible, endeavoured to give him clear views of the method of redemption.

Last evening I preached on board the *Chance* schooner, *Thomas Nance*, master. Great exertions were made by the captain and his crew to accommodate the numerous Seamen and Islanders. The *Chance* was most conveniently situated, and the evening was most delightfully serene; the windows of several houses were opened at the commencement of the service, and were surrounded with sea masters and others, who appeared to listen most attentively. Several Sailors, on hearing the first hymn, ran up about half way the mast, and there continued until the other parts of the congregation began to move from the vessel, when they came down and kindly assisted us on shore. I had fixed my friends in convenient places for giving a Tract to every Seaman, but this was not done so easily as was anticipated, for the congregation was numerous, and very much scattered. About 500 were distributed among Sailors, Pilots, Fishermen, and others, and more promised this morning to such as were not supplied.

As some parts of the congregation were situated at rather too great a distance for my voice in its usual key to reach them, I was obliged to make a little more sound than I could well bear, and in consequence am poorly this morning; but these are interesting and blessed seasons. I cannot dispense with their luxury from the idea of dying a little before my time.—The Bethel Flag is again at the mast head, and I promise myself a goodly number of Seamen in the evening.

I remain, dear Sir,

Your's, most respectfully and sincerely,

J. T. JEFFERY

THE FRIEND OF SEAMEN.

From the New Haven Intelligencer.

THE Rev. Mr. TRUAIR, pastor of the Mariners' Church in New-York, has just commenced a tour to the East and North, in behalf of Seamen. On Sabbath evening, July 28, he preached in our churches to great acceptance, and a collection was taken up for the relief of the Mariners' Church in New-York.

On Monday evening a meeting was holden, for the accommodation of seamen, on board the steam boat United States, which was kindly offered and fitted up for the purpose by Capt. Beecher. The deck of the boat was covered with an awning, and seats provided for the accommodation of between two and three hundred people. Probably five or six hundred attended, among whom were a number of Sailors and seafaring men, who united with perfect solemnity in prayer and praise to Him who rules the waves and rides upon the storm.

The cause of this long neglected and interesting class of men, was ably advocated by Mr. Truair and Rev. Mr. Merwin, and Christians were earnestly urged to be engaged in behalf of Seamen.

Notices and Acknowledgments.

"ECCLESIASTICUS," and Report of Bethel Union Meetings, shall appear in our next.

In our next number we shall conclude Dr. Chalmers' Essay on Sabbath Schools, which has appeared in our pages under the title of *The Local System*, and if any of our readers have not given these papers an attentive perusal, we invite them to a more thorough examination. We believe those who feel cold and indifferent to Sabbath Schools will be awakened to appreciate their importance, and that opposers will be left without a single argument, behind which they can screen themselves from the meridian light shed upon the subject by the powerful eloquence of Chalmers.

We have been called upon for *facts*, to show the superiority of the plan proposed in these essays, which it has been our privilege to bring before the American public, over the generalizing system so generally practised upon. Our pages have already recorded *many facts* which may be referred to, and we are now able to exhibit some of the excellent effects of his plan in Dr. C.'s own parish, which will be found in this number.

The Index to the 8th volume was sent out with the last number: if any of our subscribers did not receive it they may be supplied by applying at the office. See notice on cover.

Health of the City.—Since our last publication, the *general* health of the city has continued to bear a favourable comparison with former years, when there was no alarm. But there have been a number of cases of malignant fever, all of which appear to have originated in Rector-street (S. W. quarter of the city) or its immediate neighbourhood. That district, however, is nearly vacated by the inhabitants, and we have reason to hope, that the Lord, in mercy, will stay the progress of the disease.